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10-30-1957

The College News, 1957-10-30, Vol. 44, No. 05

Students of Bryn Mawr College

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Citation

Students of Bryn Mawr College, *The College News, 1957-10-30, Vol. 44, No. 05* (Bryn Mawr, PA: Bryn Mawr College, 1957).

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The College News

VOL. XLIII, NO. 4

ARDMORE and BRYN MAWR, PA., WEDNESDAY, OCTOBER 30, 1957

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PRICE 20 CENTS

Traditions Slated For College Poll

The Undergraduate Association will take a survey next week to find out the extent of support that traditions have, Dodie Stimpson, Undergraduate president, announced Monday.

The survey will concern four major traditions — Parade Night, Lantern Night, Hell Week, and Mayday. The questionnaire will ask if students are in favor of continuing each tradition, of dropping the tradition, or of continuing it with changes. If the student favors altering a tradition, she will be asked to note what changes she thinks desirable.

Since they have not participated in Hell Week or Mayday, freshmen are being excluded from the survey. Questionnaires will be placed in the boxes of upperclassmen by Undergrad Advisory Board members.

Undergrad is taking the survey both in view of recent discussions about traditions and because of the feeling that events which demand student time, energy, and money should often be reassessed to determine the degree of their support.

Endless Mycenaean Supply Lists Deciphered from Linear B Tablets

Dr. Rhys Carpenter, introducing his second lecture on Mycenaean Greek: Content, happily informed his audience that since they had been presented with the "Ventrisloquist key" at the first lecture, they could spend the evening in a relaxed reading of Linear B.

Unfortunately, the task of reading two Linear B tablets did not seem so simple to the audience, even when the phonetic sounds for the syllables had been supplied, and Dr. Carpenter was forced to confess that certain peculiarities of Mycenaean Greek made it very difficult to transform into good Homeric or classical Greek.

The first problem with Linear B is that it is open syllabic, and that it has no way of expressing a syllable which might, in the spoken language, end in a consonant. Thus, extra consonants in the middle and at the end of words are omitted and must be supplied by the decipherer if he wishes to extract any meaning from the tablets. For instance, in the first tablet shown, the word written po-me must be altered to pomen before it can be recognized as the word for shepherd. As Dr. Carpenter sadly remarked, the system must be considered as "extremely inefficient, and phonetically speaking, entirely inadequate for recording Greek."

Many Old Difficulties

But scholars are used to such problems, for ancient Egyptian has no method of noting vowel sounds. Linear B, however, is even worse—the same sign is used to express sounds later carefully differentiated, such as g, k, and kh; l and r. Often it is possible to tell a word's meaning only by intuitive recognition, since the combination of the two difficulties (the lack of consonants and the common signs for different sounds) makes innumerable reading possible. Boy and sheepskin, sword and devil are identical. And modern scholarship can never fill in all the gaps left by the Mycenaean scribes, no matter how many tablets are discovered and deciphered.

After this introduction, the audi-

Bald Primadonna To Be Presented

As the clock strikes seventeen, at eight-thirty o'clock sharp, on November eighth and ninth (simultaneously), the Skinner Workshop curtain will rise on the first act of a one-act anti-play, The Bald Primadonna.

Mr. and Mrs. Martin (Dave Morgan and Mary Lou Cohen) were invited for dinner, but as they were late, Mr. and Mrs. Smith (Jon Korper and Jinty Myles) ate without them. Meanwhile Mr. and Mrs. Martin lose each other and find each other again, and Mary, the maid (Helene Valabregue) solves a mystery. The Martins and the Smiths then engage in a half-hour of polite after-dinner conversation which is interrupted by the arrival of the Fire Chief (Charlie Knight) who proceeds to entertain them further.

If you don't understand the plot from the above, don't worry. The author, Eugene Ionesco, didn't really intend that there should be one. Director Harvey Phillips from Haverford has, however, imparted a sense of the "meaning" of the play to the Bryn Mawr-Haverford Cast, and the dialogue is very amusing.

OINOPA PEGENI



Lantern Night: NEWS photographer Molly Miller's time exposure shot captures pattern of Bryn Mawr's tradition Friday.

Britain's Philip Greets U. S. Scientists At Physics Institute; Michels Present

by Rita Rubinstein

Dr. Walter C. Michels, chairman of the Department of Physics, attended the dedication ceremonies of the American Institute of Physics in New York on Monday, October 21. This afforded him the opportunity of paying his respects to ninety other prominent scientists and educators as well as to Prince Philip of Great Britain.

The Prince, known to be actively and sincerely interested in science, had been invited to observe the Institute's dedication when it was learned that the date of his New York visit coincided. The ceremonies had a three-fold significance: the Institute's new headquarters at 335 West Forty-fifth Street were to be dedicated; a Board Room, in memory of Karl Taylor Compton, one of the originators of the organization, was to be dedicated; and the first Karl Taylor Compton Gold Medal was to be awarded to Dr. George B. Pegram, vice-president Emeritus of Columbia University, for his ex-

tended service to the science and to the American Institute.

Dr. Frederick Seitz, (married to a former graduate student here) chairman of the Institute's governing board, read the citation; the Prince presented the medal and conveyed the "fraternal greetings" of all scientists in the British Commonwealth to the scientists of America.

Dr. Michels commented that Prince Philip remained to shake hands and speak briefly with each of the ninety scientists present, thereby extending the 5:30-6:02 time allotment at the Institute by about 20 minutes. This was of no serious consequence since the encroachment affected only a scheduled rest period. At 6:22 the Prince left with his party; his comptroller, his secretary and the Chief Inspector of Scotland Yard.

According to Dr. Michels, "The Prince appeared to be a highly intelligent, charming individual who is taking his job very seriously."

College Choruses, Pianist in Concert

Friday and Saturday at the Academy of Music in Philadelphia, the combined choruses of Bryn Mawr, Haverford and Swarthmore will give a concert with the Philadelphia Orchestra under the direction of Eugene Ormandy.

Mme. Agi Jambor will be featured on the program, playing two Bach concertos. Also included will be the Bach Cantata No. 50, "Ricercare", and some Goldberg variations.

After working with their respective conductors, the choruses combined for rehearsals under the direction of William Smith, Assistant Conductor of the Philadelphia Orchestra, and later Eugene Ormandy. "... an exciting experience!" says Eloise Clymer, President of the Bryn Mawr Chorus.

A few tickets can still be obtained for the Friday performance by calling or writing the Academy of Music box office. The concert will be at 2:00 on Friday, and at 8:30 on Saturday.

Alumnae To See Biology Building Cornerstone Laid

On Saturday afternoon, November 2nd, President McBride will lay the Cornerstone for the new Biology Building. The ceremony, planned as part of the program for Alumnae Weekend, will take place at two o'clock immediately following the Alumnae Luncheon. Members of the College are invited to attend.

Construction has proceeded apace on the three-story structure, as visitors to Park Hall will note, since the ground-breaking on August 1st. The building, which will be the second in Bryn Mawr's proposed Science Center, is expected to be ready for use by August 1958. Martin, Stewart and Noble, the firm which designed Park Hall, are the architects.

"Cornerstones, 1957" is the theme of Alumnae Weekend, with members of the Faculty of the Departments of History of Art and of Biology speaking at the Saturday meetings.

Among the items to be sealed in a metal box within the cornerstone are: reprints of some of the works by early members of the Biology Department (Edmund B. Wilson, Thomas H. Morgan, Franz Schrader, N. M. Stevens, Jacques Loeb, and D. H. Tennent); a pair of sand dollars collected by Mr. Wilson in 1887; the October 23, 1957, issue of The College News; the summer 1957 Alumnae Bulletin; current catalogues of the college and the graduate school; this year's Alumnae weekend program. All for posterity.

The News is pleased to announce the addition of the following new members to its editorial staff:

Frederica Koller '61
Gail Lendon '61
Betsy Levering '61
Lynne Levick '60
Judy Stulberg '61
Alex van Wessem '61
Janet Wolf '59

'Upper Respiratory Disease' Challenges Bryn Mawr; Strength Is Sub Epidemic

Quarantine at Mount Holyoke and Princeton, Lehigh closed, fifty per cent absences at Radnor High School—in view of these unusual waves of illness, Bryn Mawr is very lucky, for so far nowhere near the twenty per cent constituting an epidemic has been stricken.

The upper respiratory disease now making the rounds of the college is probably Asiatic flu, although the diagnosis will not be certain until the throat washings and blood samples return from the Virus Diagnostic Lab of Philadelphia in about two weeks. Whatever it is, the illness seems very like most other varieties of flu with only its sudden onset and many temperature fluctuations to distinguish it.

In order to cope with the situation, the Infirmary (under the supervision of Dr. Elizabeth Humeston assisted by Miss Muriel Farr) has taken over the first floor of East House, added five beds to the Infirmary's twenty, and called in one registered nurse and three trained practical nurses to help out the regular staff. Most of last week the thirty-eight beds were filled, and, although at the time of writing the number of Infirmary patients was normal, more will be

added if the need increases.

The Infirmary staff would like to emphasize that they can and will take care of all cases, and urge that students enter as soon as they feel ill; for the flu itself is not dangerous, but possibly secondary infection (pneumonia) may be, and can best be counteracted by early doses of antibiotics. Also, obviously, there is danger of contagion if sick students remain in the halls.

The treatment consists in daily examination by the doctor, plentiful doses of pills, and a lot of rest. After their temperature has been normal for twenty-four hours patients are discharged to a two day convalescence in their rooms.

Asiatic flu vaccine, given to all food handlers, the medical staff key personnel, and freshmen before classes started, is probably responsible for the mildness of Bryn Mawr's case of AF. The vaccine which takes ten to fourteen days for maximum protection, has since been made available to all the college family (students, faculty, staff), and boosters of a polyvalent strain to immunize against a possible second epidemic will be offered when the present illness subsides.

THE COLLEGE NEWS



FOUNDED IN 1914
Published weekly during the College Year (except during Thanksgiving, Christmas and Easter holidays, and during examination weeks) in the interest of Bryn Mawr College at the Ardmore Printing Company, Ardmore, Pa., and Bryn Mawr College.

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Subscription, \$3.50. Mailing price, \$4.00. Subscription may begin at any time. Entered as second class matter at the Ardmore, Pa., Post Office, under the Act of March 3, 1879.

Go West, Young Woman, Go West

(BUT BE BACK ON TIME)

The College's policy in regard to leaving early and returning late from vacations is simple and clearly defined: such violations are not tolerated, and no excuses are accepted. The student who fails to sign out of her last class before a vacation or to sign into her first one afterwards can be confident that her punishment will be a deterred examination. In general, we feel that this policy is justified; Bryn Mawr already has one of the shortest school years in the country, and taking an extended vacation seems an abuse of this circumstance.

But, as ever, there is a case in which it seems reasonable to grant an exception, for round-trip coast-to-coast coach flights are forty dollars cheaper on Mondays, Tuesdays, Wednesdays and Thursdays. This difference in price is of particular importance to girls from the West Coast, since a large majority of them are on scholarships. It is unfortunate that most vacations begin on Friday afternoons and end on Monday mornings, and it is scarcely feasible for West Coast girls to remain in the Bryn Mawr area until the following Monday and to return the Thursday before classes begin.

In the past, the Dean's Office has taken this financial problem into consideration and reduced the punishment to six weeks of cut probation. But even six weeks of cut probation seems an exceedingly severe penalty for the student who has little choice but to leave early and return late. The question is no longer one of breaking a rule, but of financial necessity.

One solution to this problem would be to arrange all vacations to start and end on the appropriate days; but it seems much more reasonable to recognize the validity of this exception and cancel the penalty.

boss once you know
there was this big cheese in the
big league philosophy whirl who had
a feeling quote imitation
is natural to man quote
and somewhere right after this
comes art it is fancy imitation well boss i
have discovered imitation is natural to fleas
too parenthesis not to mention all those
other transmigrated geezers
who keep remembering
their other name besides bill or
george or daffy will is shakespeare byron
wordsworth and that what they really
need right now just to keep
their head in so to apeak and
a paw on the pulse of self expression
is a typewriter
which they dum off some
susceptible type together with
other people's style i wont say whose
being modest but i ask you is there
any gratitude in this world it seems not
much end parenthesis
take this flea this is a prose
flea and his name is michael a little
long on legs but short
on brains he claims to be a writer but i
am not convinced yet it is not that
his stuff is without promise and who
am i to knock the spontaneous uprising of
a wider wastebasket school of art
but he says he types
his own material no flea i ever saw
could work a shift key let alone spell
boss i think hes got a secretary this
is plainly not hoyle
what is art without the pain of creation
not much it has no soul its not his
prose but his low artistic ideals that
pain me frankly i suspect he is strictly a
flea with dreams of delusion yours
for literature archy

In Medias Res

by Ellie Winsor

Too often in questions of current significance a neglect of the deep historical viewpoint, pursued with scholarly detachment, may not only obscure the main point but also lead to rash and unthinking judgment. Recent discussions of the fascinating topic of matrimony have, it seems, neglected this vital facet, and the many eager maidens who gather their knitting (as it may) and meet to consider this question would from all appearances be lamentably alighting this important aspect, of their problem. May it be recalled that almost anything can be legitimately done with Classical precedent.

We turn first to Homer and find there an oft-mentioned scene of domestic concord in the relations of Hector and his faithful spouse, but in scholarly fashion it is wise to deliberate before making general statements. Close examination of the text will reveal as an attitude much more typical of the noble ancients, that which is voiced in the first book by the king Agamemnon:

"... and indeed I wish greatly to have her in my own house; since I like her better than Clytemnestra to my wife... still I am willing to give her back." Noting in passing that Agamemnon finally settled upon the fall of Troy for the captive Cassandra and was ultimately murdered by his wife and her lover we continue for our example to the contemporaneous affairs of the shining Olympian Gods, and note the very statement of Jove himself:

"... that time when I loved the wife of Ixion / who bore me Perithoos, equal of the gods in counsel / when I loved Akrisios' daughter, sweet-stepping Danae... when I loved the daughter of far-renowned Phoinix, Europa / when I loved Semele, or Alkmene in Thebes," but we cite these instances not as information, but purely for the learned light they shed.

Before leaving the Greeks it is wise also to glance at Plato's Republic and quote out of context a statement attributed to Socrates, "I do not think that there can be any dispute about the very great utility of having wives and children in common; the possibility is quite another matter and might be very much disputed." (Socrates, you recall, had a shrew of a wife.)

Perhaps also one should not neglect the sterling example of the

fifty daughters of Danaus who murdered their husbands on their wedding night. In later times this excellent precedent was followed by the renowned Lucia di Lammermoor. In our own degenerate age, it is rather unfortunately more difficult to accomplish with all success and impunity.

Returning, however, to the ancients, and this time the Romans, there stands the noble Cato who when he reached middle age lent his wife to his friend Hortensius in order (allegedly) that their two families might be closer united. Marcia in this situation behaved admirably as should the wife of a Stoic, and only after she had duly buried her second husband did she return to her first, begging for peace in her old age.

As most medieval notables took refuge in monasteries, we shall progress to the Renaissance; and yet, there is a definite reflection of this aforesaid trend in Hamlet's sage advice to Ophelia, "Get thee to a nunnery, go; farewell. Or, if thou wilt needs marry, marry a fool, for wise men know well enough what monsters you make of them. To a nunnery go and quickly, too." And a little later the prince adds, "I say we will have no more marriages."

Although it is surely pertinent Sir Thomas More's discourse on the marriage customs of the Utopians is surely too well known to necessitate quotation. Less known are the phrases of the learned Dr. John Donne, referring not specifically perhaps to matrimony but surely to some of the circumstances thereof. In his Paradoxes and Problems he states wisely, "that women are inconstant I with any man confess, but that inconstancy is a bad quality, I against any man will maintain." The facts here might be subject to question, but surely the viewpoint is admirable.

By this time, perhaps we have progressed to Scripture and to that opinion expressed in the Song of Solomon, "Comfort me with apples, for I am sick of love"... ah yes, it may well be; but who mentioned love... knit one, purl two, cross over cable... "I'm making these socks for my brother."

Again as our Shakespeare has said, "The world must be peopled." Are there any questions?

Marichal Edits, Prepares For Publication Works of the Spanish Poet Pedro Salinas

A recent contribution to the field of Spanish literature has been made by Professor Juan Marichal who has edited and has had published several of the works of the late Pedro Salinas, an outstanding Spanish poet of the twentieth century. The most recent book which Marichal edited and prepared for publication, Teatro Completo (The Complete Plays) of Salinas was published in Madrid last summer.

This, however, was not the first of Salinas' works which Mr. Marichal has edited, nor will it be the last. Poesias Completas (The Complete Works of Poetry) of Salinas was published in 1955. Two other books, Ensayos Sobre La Literatura Hispanica (Essays About Spanish Literature), which will include a detailed study of Salinas as a literary critic and teacher, and Volverse Sombra y Otros Poemas, which contains some of Salinas' poetry which has never before been published, are expected to appear early in 1958. In addition, Mr. Marichal is now in the process of editing a volume which will contain the complete creative works of Pedro Salinas. This will be published in approximately one year.

Salinas, whose daughter Soledad (Mrs. Juan Marichal) is with the Spanish department here at Bryn Mawr, was born in Madrid in 1891.

He studied at the University of San Isidro and received his doctor's degree in Philosophy from the University of Madrid. In addition to teaching at universities in Spain, at the Sorbonne in Paris and at Cambridge in England, he spent several years teaching in the United States. He was Visiting Professor at Wellesley, spent several summers at the Spanish School of Middlebury College, and also taught in the summer schools of the University of California, the University of Southern California and Duke University. In the late 1940's he was a visiting lecturer here at Bryn Mawr. From 1940 until his death in 1951, Salinas was Professor of Spanish Literature at Johns Hopkins University.

An additional item of interest concerning Salinas is that the Library of Congress is publishing a special book of his poem, Sea of San Juan. Mr. Marichal will edit this work also and his brother, Carlos Marichal, of the University of Puerto Rico, will illustrate it. In addition, the Library of Congress will publish a long playing record of Salinas reading the poem. This is of special note because Salinas will be the first Spanish poet to have a recording of his reading his own work published by the Library of Congress.

Letter to the Editor

Wyndhamite Proclaims Hall's Reorganization

To the Editor of the News:

In past years Wyndham, better known as French House, has suffered under the stigma of an iconoclastic reputation. "Rebels", "arty", "individualistic", have been some of the terms levelled at us. This year, however, with the reorganization (and re-population) of our hall, we feel that it is time that these now groundless epithets were done away with. The new Wyndham is ready to stand beside Rockefeller, Rhoads, Pem East, Pem West, Denhigh, Merion, Radnor, East House, and the Graduate Center. Let it be thought that we are boasting, let us give you more tangible proof of our progress:

1. We have a Hall President.
2. We also have a Vice-President.
3. Our Fire-Captain has already organized one drill, early as it is in the year.
4. We have a fully-organized Social Chairman (with Committee) responsible for one successful Open House already.
5. We have five Permission-Givers.

This may not seem much, but it's a start already. Our tone may be one of levity, but we are earnest. Though Wyndham has gone straight, it has not lost its sense of humor.

We'll be seeing you at college functions!

Ellen Dixon,
Hall Representative,
Wyndham

MAIN LINE GAME
Count the Dogs in the
Station Wagons

East Meets West In Interfaith Talks

The Interfaith Association will sponsor lectures on Far Eastern Religions this fall. The object of these lectures will be to make us at Bryn Mawr aware of the basic differences in Eastern and Western modes of thought, and to show us how the religious and cultural values of the East may or may not contribute to the spiritual development of the West.

The first speaker will be Dr. Schuyler Cammann, Professor of Oriental Studies in the Graduate School of Arts and Sciences at the University of Pennsylvania. He will accompany his talk on Buddhism in the Art Lecture Room on Thursday, November 7th at 8:30 p.m. with lantern slides.

On Monday, November 25th, Swami Pavitrananda of the Vedanta Society of New York City will give a talk on Hinduism at 8:30 in the Common Room. Swami Pavitrananda is himself a Hindu, but he has lived many years in the West and has an excellent understanding of Western as well as of Eastern philosophy and culture.

Dr. Howard Brinton, head of the Quaker center at Pendle Hill for many years and a former Professor of "History of Religions" at Bryn Mawr, will close the series on Tuesday, December 3rd at 8:30 in the Common Room with a lecture on "Eastern and Western Mysticism and Theology." Dr. Brinton has lectured on this subject several times in Japan and has had the advantage of criticism from Japanese students. Dr. Brinton will stress Zen-Buddhism in his talk should Dr. Cammann not have time to cover it.

The Interfaith Association will offer no talk on Confucianism. Everyone interested in the series is urged to attend the Class of 1902 lecture on "Confucianism and Modern China" this Monday, November 4th at 8:30 in Goodhart.

Students At Large Consider Some Aspects Of Tradition

Junior Year Abroad Student Compares European Traditions With Bryn Mawr's

by Anne Wake '58

Jr. Year Abroad, Geneva

During my first two years at Bryn Mawr my attitude towards traditions evolved from freshman absorption to sophomore superiority. When I left I thought them interesting customs or relics of barbarism still observed by a more enlightened age. I found them amusing and so participated, even in those which outsiders find ridiculous like May Day. I liked the ritualism of the larger patterned traditions like Lantern Night and the individualism of the smaller, such as the senior skits on the last day of classes. I looked on them as something unique to Bryn Mawr.

When I arrived in Europe I was amazed at the mass of tradition that surrounded me, traditions that varied from the unity of pattern of the large harvest festivals to the individual adoration of the religious celebrations.

I found that student organizations had their rituals within the university, the nation, and all over Europe. These vary from the national gathering of the Swiss Zofang fraternity at the hamlet of their origin to the Unibal at Geneva when the students gave a huge ball in the university with a dance band and a bar on each floor.

There is far more contact between the town and the students in Geneva, for there is no university dormitory and the students live in private houses. Students and town-

people mingle in such traditions as l'Escalade, the Genevan 4th of July. This is the celebration of the free city of Geneva's greatest military triumph, the repulse of a sneak attack by the army of Savoy in 1603. On this notable occasion thirteen Savoyards were killed, the majority by a soup kettle flung out the window by "la Mère Royaume". Ever since there has been furious debate over whether it was lentil or vegetable soup. In honor of the victory the Genevois hold a three day carnival with dancing in the streets in pajamas as the highlight. When once I had gone through l'Escalade I looked back to the sanity and sobriety of May Day with longing eyes.

Now I feel that European traditions are better than ours because they unite the university with the outer world, both other student groups and the citizens. Thus they are a uniting rather than isolating factor, a bridge rather than an ivory tower.

Although some of our traditions are artificial I feel that they perform a vital function within the structure of Bryn Mawr. They are the necessary link between and within the classes and they give a feeling of continuity to the whole. In a weekend oriented community it would be hard to find this bond in any other way. They give us a break from the routine academic life and are a marvelous escape hatch. I approve of traditions more after my year away than I did before, for I see their value to the college.

What is the general feeling on campus toward Bryn Mawr traditions? This week, the NEWS has asked six students with varied backgrounds and opinions to present their views on this subject. This page is by no means a poll, but rather a representative forum. Views presented are those of a transfer student, a foreign student, a Bryn Mawrter who spent her junior year abroad, a student generally pro-tradition, one generally anti-tradition, and one discussing tradition's accompanying features. We invite ALL readers to send in comments to the NEWS. Undergrad will conduct a poll on the subject this week.

Monotone Decries Rehearsal Regimen For Lantern Nights

by Anna Kisselgoff '58, monotone

I cannot sing. Anyone who has had the painful experience of sitting next to me at a song meeting can well attest to this fact.

For this reason, my attendance at song meetings is not only somewhat on the useless side but is also a means of creating disharmony (literally) within an otherwise unified group. Trying to learn the melody is hard enough; but no, the class has to be divided into first sopranos, altos, second sopranos, musically inclined students, not so musically inclined students, argyle-knitting hummers, etc.—all singing different parts at once! Yet when I and similarly afflicted students try to relieve the class of our disconcerting one-note chanting by our absence, we are fined (money) for our good deed.

Since songs are the backbone of Bryn Mawr tradition, the life of the monotone here is hard. Until this year, Undergrad's position on attendance at Lantern Night rehearsal was never clearly defined. In my freshman year, monotones were graciously excused from attending preliminary rehearsals but were then urged to come and mouth the words in the back line during later meetings. The fact that Lantern Night takes place in the dark and that a back row of miming unfortunates may not be visible at 8:00 p.m. apparently did

Continued on Page 4, Col. 2

Hanni, Finnish Exchange Student, Recalls Traditions Here and There

by Eila Hanni '58, Finland

I have been given the task to compare and evaluate the traditions here and in my home country. I really have to say that I compare the traditions of Bryn Mawr College alone with the student traditions of Finland as a whole and this already shows the first difference. Here most colleges and universities seem to have their own traditions, whereas we back home are a national union of students. Every student who has passed the final high school examinations and received the white cap as a sign of this success belongs to the same group which is united by the student cap "festivals" if I can call them so. Our white student cap is rather an informal symbol whereas the caps and gowns here only serve for formal events.

We celebrate unofficially certain national student days no matter where we come from or where we study or where we used to study. These traditional days are, above all the first of May, or Vappu as we call it, when, with ceremonies, we start the student cap wearing season, and the last of October when we take the caps off for the winter. Especially May Day is an event about which all the city knows. Student caps, balloons and singing fill the air on the night before May Day. In Helsinki people gather around a statue surrounded by a fountain to expect the greatest event of the night. At twelve o'clock midnight it happens. Two students with a student cap in hand wade through the ice-cold water of the fountain to give the cap to the ever-young symbol of students, Havis Amanda. And the city officials take care that nothing too gay is done in the intoxication of the first day of summer.

From this experience you can see how important May Day is for Finnish students and for Scandinavian students in general. Therefore I was very happy to learn about the May Day activities here. The singing, dancing, and parades made me imagine that I was on the rocks of Kaivopuisto early May Day morning participating in the summer songs, listening to the

welcome speech for summer, and joking with thousands of other students. I think Bryn Mawr has made May Day an event to remember.

The traditions which I at home associate with student nations—students coming from the same area—I here associate with class traditions. The student nation anniversaries correspond here to class weekends with their manifold activities. If student nation activities make for a closer association of students coming from the same area, so class activities unite the students of the same class. I think Junior and Freshman Shows, Freshman Hall Plays and Arts Nights are a very good form of student activities bringing forth their talents as actresses, dancers, show directors and stage planners and at the same time offer public good entertainment. Every student who feels the desire to express himself in any of these forms has the opportunity to do so in the broad and flexible framework of these annual events.

Parade Nights and Lantern Nights, on the other hand, are more formal events where students are given prescribed parts merely as representatives of the group carrying caps and gowns, singing the traditional songs, and, in general, obeying the rules of the game. No doubt the ever-repeated performance of these same ceremonies will make the participants and the spectators feel the mystical unity of the school and the students, but the present will only be a link in the chain from past to future, and will make the little students look up to the big school and recognize its importance.

I am somehow more accustomed to see the student traditions center around clubs and little informal meetings where exact organization does not play such an important part. I would rather consider certain clubs like language clubs, college theatre, soda fountain, radio station and various discussion clubs as carriers of school traditions than automatic, nonspontaneous group performances. And then I think of the Diaper Club in my South Ostrobothnia student nation and smile.

Kaiser, S. S., Likes Student Praises Second Nap Better Than May Day Air

by Tulsa Kaiser '58, Slothful Senior

When one undertakes to evaluate or examine traditions in general or a tradition in particular, one puts the greatest emphasis upon the time element involved—that is, that it has been going on for many years, perhaps since the organization or institution was founded. This time element, which as the years go by seems to embed the tradition more strongly almost in geometric ratio to the number of years involved, seems to be the most important argument in favor of many traditions, not only on this campus, but elsewhere. It would seem, however, that in contrast to the new Air Force academy most traditions grow spontaneously, rather than being forced creations of the institution. The spontaneity of the development of traditions would indicate a certain amount of enthusiasm at least at the inception of the events. This enthusiasm and spontaneity would in the opinion of this writer have to be maintained in order to justify the continuation of the traditions.

Many of the traditionalists cite the beauty of our traditions as sufficient justification for their existence. This beauty, in many cases, lantern night and May Day in particular seems to be combined with many hours of practice and arrangements. Though admittedly we cannot, as do choruses in many movies, burst into spontaneous song without any practice whatsoever, and perhaps the greatest spontaneity cannot make up for a flat song, it does seem that two weeks is a rather long time to practice for one evening's entertainment, if it can be called that for any but those of our friends at neighboring colleges.

May Day, of all our traditions, Continued on Page 5, Col. 2

Student Praises BMC Traditions

by Sue Fox '58

I heard excelsior being rustled around in the north-east corridor of the library the other day. Upon investigating, I found that some indigent neatherds from Upper Darby were preparing a custom-made winding sheet for Pallas; not with the fairest intentions, it seemed to me, so I asked temperately if they would get the bells-for-wethers out of there and give P. back her window-stick. Their reply gave me cause for some digestive moments of ill-will. They had heard, they said humbly, knocking their foreheads to their fists, or perhaps my fists, in any case endeavoring to display their honest up-bringing, that the New principles and practice of Life and Architecture were on their way to the embraces of the students. Now they were of the opinion that the iron maiden had seen the last of fair weather at the col, but they hoped to assure the lady a new lease on life; and what with a knock here and there to get her down to kettle size, they were sure she would appreciate pastures new, and how had I known that what they certainly needed were new bella for their wethers, whose bleating apparatus was apt to stick in the fog?

I gave them each a biscuit and a book to read while I thought about this, and without much effort came to a brief conclusion.

Unlike some institutions of H.L., B.M. is not in the swim. Most colleges began with some sorts of mud-larking and pageant-flexing which have since transmuted their original impetus of clandestine foolery and organized irreverence to a kind of class enthusiasm for venerable objects. The enthusiasm fades when Worthwhile Pursuits heave into the extra-curricular horizon. Ambitions winds loving arms around big sports and big offices, and presumes that there is Continued on Page 5, Col. 1

N. Cooks, Transfer Student, Disparages Habitual Apathy Here; Sees Significance, Meaning in College's Traditions

by Naomi Cooks '58 (transfer student)

Most students at the large universities of the Midwest seem to have a rather nebulous idea of what life is like at an Eastern college—and especially at a "female college". Among the many myths and misconceptions (most of which seem to have been originated by pseudo-sophisticates returning to good old State U. after two years at Howcome Junior College), is the firm and widespread belief that the Eastern seats of higher learning are submerged in a primeval sea of tradition which is surrounded by an impenetrable forest of ancient custom. After spending two years at the University of Wisconsin—one of those parvenu, wild and woolly colleges which is a quarter-century older than Bryn Mawr—I decided to find out if the ivy really was greener on the other side of the Alleghenies, and transferred to Bryn Mawr.

Among my first impressions, stimulated perhaps by the Gothic architecture and the truly all-enveloping ivy, was this feeling of being surrounded by and absorbed into a long, long line of tradition.

I was not then precisely sure of what this tradition stood for. But after several weeks, I realized that it was something which concerned not only large-scale "productions" like Lantern Night or May Day, but which embraced even seemingly insignificant, although nevertheless ever-present habits such as holding a button when passing under the railroad tracks.

Having been cautioned by solicitous friends "back on the farm" to avoid becoming "affected" by my new environment, I was determined to view all this custom and tradition with a cynical eye and restrained emotions. I thought back to my days at Wisconsin with a feeling of smug certainty that we in the Big Ten had never indulged in anything so inane and foolish as maypole dancing or lantern swinging, or wearing of academic gowns on occasions other than graduation! It was at this point—at the height of my scorn for the imitation-Gothic, the ivy and the tea cups of Bryn Mawr—that I one day found myself clutching a button as I walked under the tunnel into the ville. It was then that I realized that I was no longer

a part of Wisconsin, but was becoming very much a part of Bryn Mawr—and Bryn Mawr's customs were becoming very much a part of me. Suddenly, thinking of the once-cherished traditions of Wisconsin, I saw that they too looked quite foolish to me now that I was an "outsider". The solemn, secretive rites of sorority initiations seemed like silly mumbo-jumbo; the beloved custom of drinking green beer and dancing in the streets on St. Patrick's Day appeared senseless; and the pageantry of "Senior Swingout", when the senior girls walk across the campus dressed in white and carrying flowers was . . . well, really quite dull without maypoies!

I finally realized that Wisconsin, like Bryn Mawr or any other school, has its customs and traditions—all of which seem quite reasonable as long as one feels himself to be a part of the school. Unfortunately, as Wisconsin grew, many of the old, campus-wide customs were abandoned—it is very difficult to have required-and-fined meetings for 13,000 students. Thus, the sororities, fraternities, and Continued on Page 4, Col. 4

Dr. Pierre Legouis' Lecture on Marvell Is Given Thursday

Dr. Pierre Legouis, of the University of Besancon, gave the Class of 1902 Lecture Thursday night in the Ely Room. His topic was "Andrew Marvell".

After an introduction by Miss Robbins, Dr. Legouis began with a biographical summary of Marvell. This, he said, would give one a look at the poet's character. He traced Marvell's life briefly, noting particularly the poet's different reactions to social and political conditions and events of his time. "Marvell wasn't the sort of man who wants a certain type of government to prevail at all costs," he said. "He simply wanted some changes and reformation in particular places." He was more interested in the good of all, rather than in the prevalence of a separate doctrine.

Dr. Legouis is noted for his books on Marvell, Donne, and Dryden. He considers himself more of a biographer than a critic. However, he did examine Marvell's poetry, which he divided into three groups. They were: poems dealing with love, poems on religion and poems dealing with nature.

In the love poem group, Dr. Legouis mentioned Marvell's "Definition of Love" as a good indication of the connection between him and Donne. "Though others influenced Marvell, the features from Donne are the most striking." He spoke of the "mathematical and scientific movement of the poem".

Marvell's poems dealing with religion show a "puritanism" in the higher sense, said Dr. Legouis. It may be what one would call "aestheticism" now. He cited examples of two poems, showing Marvell's natural, or God-given images in a "puritan" treatment of God and the soul.

"The most distinctive part of Marvell's poetry is that which deals with nature." But it wasn't to show scenery, the beauty of nature . . . it was from an intellectual standpoint that Marvell regarded nature, writing "metaphysical natural poetry". As an example of this aspect, Dr. Legouis chose "The Garden". "If we had to sacrifice all of his poems but one, it would be this one that we would keep," he asserted. "Nothing of the time surpasses it."

Dr. Legouis concluded by asking the question, "Should Marvell be considered a great poet? He may be attaining this at the present time. For greatness is not only relative to contemporaries, but also to the attitude and time of the critic. Marvell has risen in popularity in the last thirty years, so that now he is not considered as he was in the '20's a "one of the charming poets of the 17th century." "But his work is rising as a summit of English poetry . . . very popular in this 'age of explanation' in which we are living."

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Continued from Page 3

not enter the songmistresses' minds.

Obviously, the success of most B.M. traditions depends upon the quality of the singing which is so vitally a part of them. Yet some students frankly do not enjoy singing; others simply are not in sympathy with the general idea of tradition; still others, whatever their views on tradition, cannot afford the time expended on song meetings. These are the girls with strong feelings "against" tradition. I am not speaking of the indifferent crew who can take or leave traditions (and song meetings) depending on how good their bridge hands are after lunch. I refer to a group, with definite views on the subject, which has difficulty in making its voice officially heard.

Many of these girls take part in activities time-consuming in themselves—such as music lessons, major campus extracurricular positions, regular paid jobs, and yes, even studies. Shouldn't the girl who comes to Bryn Mawr be free to follow the interests of her own choosing? Or must they be subordinated to, in this sense, prohibitive meetings? Yet, until this year, song meetings were heavily fined and Bryn Mawr's famous "social pressure" was actively exerted.

I remember cases of would-be non-participants being told, "O.K., you don't have to take part in May Day, but keep it quiet." Isn't there something wrong when a student's freedom of action is to be kept under cover? Must she always depend upon the benevolent hall rep? Or is there some need for thought about our preparation for traditions as well as about the latter itself?

A point not to be overlooked is that while some students are opposed to the very idea of tradition, many find nothing wrong with May Day shows, etc, themselves, but are appalled by the time and expense going into their preparation. "When you come to Bryn Mawr, you don't know what you're letting yourself in for, tradition-wise", I've heard a girl remark. No catalogue tells of the near-endless song meetings, the fines, the dues contributed towards financing these events

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Student Views On Tradition

(e.g.—\$7.00 per sophomore for freshman lanterns this year). Some students simply have no pleasure in being in the rite eventually to take place; the number of rehearsals drives them away. The only possible solution perhaps is for Bryn Mawrers to accelerate in their song-learning techniques! As long as both participating and non-participating factions are kept happy, freedom of choice (without fines) should be the rule. If, however, Lantern Night exists only because a group of captives makes it possible, then perhaps some serious revisions are needed. I am not advocating abolishing anything! Let us just remember that the Big May Day of 30 years ago too came under revision and evolved into its present less elaborate form.

The point is that all traditions should not be regarded as one. Hell Week is not Junior Show. I personally am one who subscribes to the theory that Bryn Mawrers enjoy getting sick, tired and falling behind in a semester's work. It's fun. The class shows are a good example of a tradition in which only those interested participate, with the end result being a pleasurable one for the entire college. This is how a tradition should function.

I would like to make a plea for greater flexibility within our social pressure—tradition system. It should be realized that those who enjoy May Day don't necessarily like Lantern Night. Let the student be explicit about her opinions and not, like a certain "monotone" fear she might inadvertently burst into song and one day be heard. There should be more tolerance and respect for those who don't wish to participate in college traditions. Similarly campus iconoclasts are just as guilty, if more fashionably so, in being disdainful of those who appreciate lantern swinging and maypole dancing.

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COOKS
Continued from Page 3
other special-interest groups gradually became the centers of the few traditions which are still carried on. But these customs belong now to the groups which have adopted them; no longer are they really characteristic of the sprawling, Impersonal, JRM-controlled University.

As seen by an outsider now on the inside (a kind of imigré who hasn't simply come to accept maypoles and lanterns as an inevitability of all college life), a great part of the special charm and appeal of Bryn Mawr, and that which makes it different from any other college, lies in her traditions. But it would seem that many Bryn Mawr students feel more like "outsiders": they laugh at custom, complain bitterly about song meetings, and are willing to let their charming traditions die an agonizing death in the midst of a deafeningly-apatetic echo of "required and fined". What they fail to see is that these traditions are at the core of Bryn Mawr itself; they are, one

might say, its personality. They symbolize values and ideals which are an integral part of this college. If the undergraduate body chooses to stand "outside, looking in", mocking the past,—why, that is its own affair. But once the ball-and-chain of lantern and ivy has been cast off, who will supply the "something of value" in its place? Perhaps the same apathetic undergrads will retain the tradition of griping which is now displacing May Day. In that case, there might be instituted a special Gripping Day, preferably to be held some time during the spring, when the entire student body would gather to sing Greek hymns bemoaning the fact that Bryn Mawr just isn't Bryn Mawr any more without the maypoles!

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TRADITIONS

FOX

Continued from Page 3, Col. 2

an inherited distinction between the reason for their existence and the reason for activities such as (save the mark) Lantern-Swinging. The first class of activities needs no explanation, it is considered. The second is damned as the spoor of eld and primal nonsense, whose defenders have no better by-word of defense than "tradition." What seems to be forgotten is that the class of much-desired activities had no more reasonable entry into institutions of H.L. than their poor cousins, and the proof of this is that such institutions are by definition devoted to the aggrandizement of learning, not the aggrandizement of studenta. What the students do to bless their own souls bad better all be lumped under the eum of What our Fathers Did Before us.

Hence my thoughts led me to the observation that B.M. is out of the swim, since it cruelly maintains an indifference to momentary, if remunerative currents in which bigger fish find happy hunting, and is content to provide a fair strike and a great hope, monotonous only

if one has the stomach to swallow them at a gulp. To recognize this once a year is simple enough and no oddity, and there's the prime cause of that tradition. I might go on but, "As I sees it," said the left-hand neatherd, "you finds a good hillock to hand and you puts your own beans in 'im."

KAISER

Continued from Page 3, Col. 1

has my greatest admiration. I am annually given to wonder at the species of girl college student, who, in the middle of "paper time" can arise at some unheard-of-hour of the morning to frolic on the grass in a white skirt. The people who honestly enjoy this festival are undoubtedly to be commended and even to be emulated as they fill their lungs with fresh clean morning air, rather than the stale smoky smelly air of the evening and the smoker. They may frolic annually or semi-annually or not at all. They may live in fear each year that vandals from the neighborhood will come and defile the site of the festivities, and each year as they feel the renewal of the spring, I shall feel the renewal of a couple of

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October 31-November 2--Will Success Spoil Rock Hunter.

November 3-4--Run of the Arrow and Battle Hell.

November 5-6--The Colditz Story.

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October 31-November 2--Man of 1000 Faces and Gun Glory.

November 3-5--The Vampire and The Monster That Challenged the World.

November 6--Day of Triumph.

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October 30-November 2 -- Wee Geordie.

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October 30--La Strada.

October 31-November 1-2 -- Gun Glory and Secrets of the Reef.

November 3-4--The Buster Keaton Story and Man of 1000 Faces.

November 5-6--Wee Geordie.

ENGAGEMENTS

Elizabeth Hill '58 to Richard Askey.

Judy Hornstein to Eugene S. Goldman.

hours sleep as I turn in my bed and done off once again after Taylor Bell has rung.

Political Issues At Little Rock, Student Talks, IRC Merger On Alliance Agenda

by Gail Beckman

The Alliance schedule for the coming weeks is full. On November 5, Maurice Rosenblatt will speak on "The Political Implications of the Little Rock Crisis." The meeting will take place in the Common Room at 8:30.

It has recently been a policy of the Alliance to try to tap the student, professor, and staff resources of Bryn Mawr. Two such speakers are scheduled for the near future. On Thursday, Oct. 31, Mary Ellen Smith will discuss "British Attitudes Toward America." The precise time and place will be announced later. Charlotte (Graves) Paton, President of the Alliance in 1956-57, will soon speak on the Federal Security Loyalty System." Both topics should be quite interesting to many sections of the student body.

Some comment has been raised about the value of the proposed Bryn Mawr-Haverford-Swarthmore Union of the IRC. It might, therefore, be well to examine more closely this trend which has been touched most of the clubs on campus. There was a time when it was fashionable or at least considered correct for Bryn Mawr College clubs to be self-sufficient—in the sense of being founded by, supported by and run entirely for Bryn Mawr girls. In more recent years, however, many clubs have found it wise to consolidate with similar organizations on other campuses. (One might ask if this were a reflection of the current interest in internationalism and international cooperation or an evidence of less student interest in extra-curricular activities. In either case, the trend does exist). A glance at the long list of these "mergers" is, therefore enlightening: WBMC, College Theatre, Revue, Debate Team, German Club, and IRC. Temporary co-ed co-operation is also utilized for some athletic events or entertainments (Arts Night or the AA fireplace).

There are undoubtedly some who still maintain that a club on the

Bryn Mawr campus should be self-contained. Nevertheless, the opinion of more and more who have been engaged in the extra-curricular life on campus is that this co-operation may be almost the only solution for clubs wishing to survive the competition of weekends away and to have anything more than a passive membership. Besides having this inherent desire for survival, merged clubs recognize the intrinsic advantages to be gained from co-operation. Inter-college organizations would provide more opportunities for publicity, student support, speakers, "spontaneous" activities, and interchange of ideas. The main problems are transportation and co-ordination of schedules between the colleges. It is evident though from the numerous still existent experiments in inter-collegiate work that such problems can be solved.

Another aspect of this situation is the problem of which colleges in the neighborhood should work together. Usually it is Bryn Mawr and Haverford who band together, occasionally, joined by Swarthmore as during the 1957 Democratic Campaign or as in the present IRC merger. One glance at the map of the area, however, will serve to illustrate that the University of Pennsylvania, Temple, St. Joseph's, Rosemont and numerous other active campuses are—if not nearer—surely not too much farther away relatively speaking. If friendly relations can exist between them on a social level (as in many cases they do), why aren't they apparent on a more serious level? This question of inter-collegiate organizational co-ordination can be condensed into two new questions:

1. Why aren't more of the clubs already engaged in working with other colleges?
2. Why doesn't Bryn Mawr work with more of the other colleges in the area?

CARPENTER

Continued from Page 1

glance this idea seems ridiculous, but it may be the truth: Homer implies in the Odyssey that wheels could have a chassis put on them, and it may well have been the discovery of the wheel added to a horse-drawn cart which made the Mycenaean civilization eupreme in Greece.

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'Are We Headed For A Depression?' Topic Of Mister Baratz's Discussion

On October 28, Mr. Morton Baratz, Bryn Mawr's new member of the Economics Department, gave a talk in the Commons Room on the topic: "Are we headed for a Depression?" After a definition of a depression and a glance at the four major factors which play a role in economic cycles, Mr. Baratz went on to the long-range effects which the present situation could involve.

A depression, he explained, is a decrease in the gross national product, with a corresponding decline in employment. The four elements which affect this are the consumption expenditures (durable and non-durable), private investment (in plants, equipment, homes, etc.), federal government spending, and the net foreign investment, which equals the export minus the import. If one or more of these factors rise then the national economy will naturally be affected.

As far as the consumption expenditures are concerned, there has been a leveling off in the past five months in some sales, a modest decline in others. Car and television sales, for instance, have been diminishing rapidly. Goods are selling at slashed rates. ("No one buys retail any more.") However, as Mr. Baratz was quick to point out, these figures are stated in terms of current prices; the rise in expenditures in services are a reflection upon the accompanying rise in prices.

The investment picture, too, is somewhat unfavorable. Housing production, for instance, is considerably below average. Companies are curbing their investment in machinery and equipment; this indicates to some extent the drop in sales. Business failures, with its peak in February-March, 1957, are high.

The government expenditures are, in contrast, relatively high. Though the present administration has tried to advocate a low budget, it has not succeeded very well—especially, in the light of Sputnik. In the same vein, the state and local governments are spending regularly. Here, a drop in tax receipts might bring about a sudden change, in contrast to the federal situation.

Lastly, the foreign sales are not to be overlooked. Just as the sales abroad affect us favorably, so the products we import tend to absorb the funds which might have gone into domestic products. In this connection, our exports have been considerably ahead of our imports since 1934—a favorable condition. However, there has been a sharp drop in exports recently, because of the inflation abroad.

What are the prospects for the future? According to Mr. Baratz, though we are in for a "recession of a certain magnitude," greater than the 1953-54 one, it is not as serious as the slump in 1948-49, and certainly not equal to the 1929 catastrophe. This "in-between" recession could happen; on the other hand, a drastic change in government policy, or a "little war" could offset every prediction.

In case a recession does occur what can be done? It is doubtful that it would develop into a full-size depression because of the federal government support. The government is compelled to take steps to allay or cure such a relapse, regardless of its policy. The only problem is that of timing. The administration cannot move too fast instead it must wait until the problem has developed sufficiently to do something, but not until it is past control. Here, in contrast to 1929, when the laissez faire attitude prevailed, public opinion backs up government intercession.

Mr. Baratz concluded his talk by saying that although we are not in for a major depression, the business cycle is by no means eliminated, and must always be taken into consideration.

The Reverend Robert P. Montgomery will speak tomorrow night at 7:30 in the art-lecture room. His topic will be "Religion and Psychiatry."

Calendar

- Thursday, October 31
7:30 p.m., Reverend Robert Montgomery of Princeton will speak. Art Lecture Room, Library.
- Friday, November 1
2:00 p.m., Bryn Mawr chorus sings with the Philadelphia Orchestra. Academy of Music. Repeat performance, Sat. evening.
- Saturday, November 2
Alumnae weekend begins.
2:00 p.m., Cornerstone laying of new Biology Building at Park Hall.
- Sunday, November 3
7:30 p.m., Chapel service, Music Room, Goodhart.
- Monday, November 4
7:15 p.m., Current Events, Common Room.
8:30 p.m., Class of 1902 Lecture. Mr. Derk Bodde will speak. Goodhart Hall.

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WORLD AFFAIRS COUNCIL MEETING IN PHILADELPHIA JOBS IN THE INTERNATIONAL FIELD

A conference will be held on Wednesday, November 6th, from 4 to 6 p.m. Please leave your name at the Bureau of Recommendations if you would like a ride to town.

Reminder

The Federal Civil Service: Applications for the November 16th examination close this Thursday,

hart Hall.

Tuesday, November 5

8:30 p.m., Mr. Maurice Rosenblatt will talk on "The Political Implications of the Little Rock Crisis." Common Room.

October 31st. Cards and booklets at the Bureau. American citizens only. Open to Juniors as well as Seniors and Graduate Students.

The November examination will be the only one given at the college this year. Students wishing to take a later one may go to Philadelphia or to the centers near where they live.

Odd Jobs now Open: Please see Mrs. Dudley unless otherwise indicated.

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Deanery: Student to type menus, Tuesdays, Thursdays, Saturdays. Come at 10:30 a.m. Takes about an hour. \$.75 an hour.

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Wanted: A bridge-playing student to sell a new form of duplicate boards. Good commission.

The Wembley sweater agency is still open.

Off Campus

Shipley School Bells still open.

1. Friday evenings, 7:30 to 10:00.

2. Saturday evenings, 7:30 to 10:00.

\$.75 an hour.

3. Monday mornings, 11:45 to 12:45. \$1.00 an hour.

Jobs for Next Year: Please see Mrs. Crenshaw.

First Teaching Position of the Year: Day School in New York. Upper School Biology and Chemistry. \$3000 for a beginner.

Harvard Medical Center: Chemistry and Biology majors as research assistants. Positions open in June and September. Unusual need this year. Salaries not stated.

Allied Stores Corporation, New York. Executive trainees at \$300 to \$325 a month, according to summer experience—or lack of experience.

"There are Careers for Women in the Episcopal Church." This booklet may be consulted in the Bureau Reading Room.

Events in Philadelphia

THEATRE

Forrest: "Nude With Violin" opened Monday for two weeks; Noel Coward makes first Philadelphia stage appearance in his own comedy, a spoof of modern art.

Walnut: "Farblonjet Honeymoon" opened Monday for one week; Molly Picon in American-Yiddish musical comedy.

Schubert: "Rumple" Phillips-Reardon-Schweikert musical with Eddie Fox, Gretchen Weller, and Stephen Douglas final week.

MUSIC

Boris Christoff: Bulgarian basso in recital Tuesday, October 29.

Philadelphia Orchestra Student Concert: Maria Tallchief and Andre Eglevsky, dancers, guest stars, Ormandy conducting, Wednesday, October 30.

"Norma": Philadelphia Grand Opera stars Anita Cerquetti, Nell Rankin, Thelma Votipka, Walter Fredericks, Thursday, October 31

Philadelphia Orchestra: All-Bach program featuring pianist Agi Jambor, with Three-College Chorus, Ormandy conducting. Friday afternoon and Saturday evening, November 1 and 2.

MOVIES

Viking: "Time Limit," prisoner-of-war drama, Richard Widmark, Richard Basehart.

Green Hill: "Town on Trial," British police drama, John Mills, Barbara Bates.

Goldman: "Operation Mad Ball," comedy of U. S. Army hospital unit in France, Jack Lemmon, Ernie Kovacs.

Mastbaum: "Hunch Back of Notre Dame," remake of Hugo classic, Anthony Quinn, Gina Lollobrigida.

Studio: "Mademoiselle Striptease," French comedy, Daniel Gelin, Brigitte Bardot.

Lost and Found—located in Taylor Basement near the Bureau of Recommendations, is open from Monday through Friday from 1:45-2:00 p.m.

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